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CAVEA

AGAINST THE

METHODISTS.

SHEWING

How unsafe it is for any Christian to
join himself to their Society, or to
adhere to their Teachers.

*Beware of false Prophets, who come to you in
Sheeps Cloathing, but inwardly are ravening
Wolves: you shall know them by their Fruits.
Matt. vii. 15, 16.*



L O N D O N :

Printed for M. COOPER, in Pater-noster Row.
M DCCCLX.

C A V E A

AGAINST THE

METHODISTS.



How unkind it is for any Christian to
join himself to their Society, or to
adhere to their Teachers.

Persons of false Prophecy, who come to you in
Satan's Clothing, but inwardly are serving
the Devil: you shall know them by their fruits.
Mat. vii. 15, 16.

L O N D O N

Printed for M. Cooper, in Waterhouse Row.

MDCCLX.



A
CAVEAT
AGAINST THE
METHODISTS.

SECTION I.

The Methodists are not the People of God: they are not true Gospel Christians: nor is their new raised Society the true Church of Christ, or any Part of it.

ALL this is clearly demonstrated, by undeniable Evidence of the Word of God, from innumerable Texts, both of the Old and New Testament, marking out to us the People of God, in the Society of the true Church of Christ, by such Characters, as can by no ways agree to the *Methodists*, or any other new raised Sect or Communion.

The Old Testament is full of illustrious Prophecies, relating to the Church of Christ, that is to

say, to the People of God under the Law of Christ. And the New Testament is no less explicit, in the glorious Promises it makes, and the glorious Characters it gives to this same Church or Society of Christ.

The Prophecies of the Old Testament concerning the Church of Christ, may be seen *Isaiah* ii. 2. &c. chap. ix. 6, 7. chap. xxxv. 4, 5, 8. chap. liv. 1, 2, &c. 9, 10, 13, 17. chap. lix. 19, 20, 21, chap. lxi. 2, 3, 11, 12, 15, 16, 18, &c. chap. lxii. 1, 2, 4, 6, &c. *Jeremiah* xxxi. 31, &c. 35, 36, 37. chap. xxxiii. 14, 17, 20, 21. *Ezekiel* xxxvii. 24, &c. *Daniel* ii. 34, 35, 44. *Psalms* xlviii. 1, &c. 8. *Pf.* lxxii. 5, 7, 8, 11. *Pf.* lxxxix. 3, 4, 27, &c. *Pf.* cxxxiii. 13, 14.

The Promises made to the Church of Christ, and the glorious Characters given to it, in the New Testament, are found *St. Matthew* chap. xvi. 18. chap. xviii. 17, 18. chap. xxviii. 18, 19, 20. *St. Luke* chap. i. 33. chap. x. 16. *St. John* chap. x. 16. chap. xiv. 16, 17, 26. chap. xvi. 13. *Ephesians* iv. 11, 12, &c. chap. v. 23, 24, &c. *1 Timothy* iii. 14, 15.

Now all these Prophecies, all these Promises, all these glorious Characters set down in the Scriptures, relating to the Church of Christ, or the People of God of the New Testament, evidently point out to us a *Society*, founded by Christ himself, with all Power and Authority from him; and by his Commission, propagated far and near throughout the World: a *Society*, which from this Beginning should ever flourish till Time itself should end: ever *one*, ever *holy*, ever *orthodox*; founded upon a *Rock*, Proof against all the Powers of Hell; secured against Error by the perpetual Presence and Assistance of *Christ*, her *King*, her *Shepherd*, and her *Spouse*;

Spouse; who is the *Way*, the *Truth*, and the *Life*; ever taught and directed by his Spirit, the *Holy Ghost*, the *Spirit of Truth*: furnished by him with a perpetual Succession of Church Guides, Pastors and Teachers, divinely appointed, and divinely assisted: favoured by a solemn Oath of God himself, promising his *Peace and loving Kindness for ever*; and assured by him, that his Spirit, the pure Profession of his *Words*, his *Light* and his *Sanctuary*, should be with her for evermore, &c. Such is evidently the Scripture Character of Christ's Church, and of the true Society of Gospel Christians, or of the People of God of the New Testament. As then 'tis visible that no part of this Character is applicable to the *Methodists*, or any other new raised Sect, who have no Succession from, nor Communion with that original, never-failing, *one, holy, catholic* and *apostolical* Society, founded by Christ, and descending from him: it must be evident, that neither the *Methodists*, nor any other modern Sect, can possibly be any Part of the People of God, or true Gospel Christians.

In a word, the Society of the true People of God, under the Gospel Dispensation, is, according to the Scriptures, a Society founded by Christ *upon a Rock*, ever subsisting, and victorious over Death and Hell, ever *one, holy* and *apostolical*: But the *Methodists*, who were never heard of for seventeen hundred Years after Christ, are no such Society, nor have any Communion with any such Society: therefore the *Methodists* are no Part of the People of God; they are no Gospel Christians.

Hence it follows, that they have no share in the Scriptures; nor any Right to apply to themselves any of those Scripture Texts, which were addressed to the People of God, or to the true Children of

the Church of Christ: for they were not designed for them, nor written to them. *We know*, says the Apostle, Rom. iii. 19. *that what things soever the Law saith, it saith to them that are under the Law.* So in like manner, what things are spoken in the *New Testament* are spoken to the Children of the *New Testament*, the one, holy, catholic and apostolic Church of Christ: the *Methodists*, or any other modern Sectaries have no share in them; they are quite out of the question.

S E C T. II.

The Methodist Teachers are not the true Ministers of Christ: nor are they called or sent by him.

THIS follows from what has been already demonstrated: for if the *Methodists*, as we have seen above, are not the true People of Christ, their Ministers of course cannot be the true Ministers of Christ.

The same is further proved, because the true Ministers of Christ can be no others, than such as come down by Succession from the Apostles of Christ. But the *Methodist Teachers* do not come down from the Apostles of Christ. Therefore the *Methodist Teachers* are not the true Ministers of Christ: and consequently they have no manner of Power or Commission from him to bless in his Name, or to preach his Word, or to administer his Sacraments.

All spiritual Power, Jurisdiction and Authority in the Church of Christ, must come from him; and cannot be executed, without a criminal Presumption and Usurpation, any otherwise than by *Commission* from him: so that whosoever intrudes

intrudes himself, *of his own Head*, into the pastoral Office, or any of the spiritual Functions of the Church, in the Language of the Scripture, is a *Thief* and a *Robber*, St. John x. 1. Now there are but two Ways, that this divine *Commission* (without which it would be High Treason against God to usurp the Office, or Functions of his *Delegates* and *Ministers*) can be imparted to any Person, viz. either immediately by God himself, as he sent *Moses* and the Prophets in the *Old Testament*, and *Christ* and his Apostles in the *New*: or else by being licensed and empowered by Men, who have that Authority handed down to them, from those who were originally *commissioned* by God; of which kind is the Mission and Calling of the ordinary Pastors of the Church of *Christ*, deriving their spiritual Power, Jurisdiction and Authority from the Apostles; who were commissioned by *Christ* himself; *as my Father sent me, I send you*, St. John xx. with a Promise of his abiding with them, and with their Successors for ever, *Lo I am with you always, even to the End of the World*, Matt. xxviii. 20.

Now the *Methodist* Teachers have no share at all in this divine *Commission*; it has not been imparted to them, either of these Ways. They have not that *extraordinary Mission* immediately from God himself, as *Moses* and the Prophets; *Christ* and the Apostles had: because they cannot, (as they did) produce their *Patents*, stampd with the broad Seal of Heaven; they could never yet work any one evident Miracle in Proof of their being the extraordinary Delegates of God: For God would not have us to receive any, as immediately sent from him, without their producing their proper Credentials, signed and sealed by him: otherwise we might be daily exposed to the Danger of receiving *false*

Prophets, and Wolves in Sheep's Cloathing, who never fail to boast of the *Spirit*, and to cry out *the Lord, the Lord*; though *the Lord* never sent them. So that we have a right to conclude, that such as cannot produce extraordinary Proofs of their being sent, in an extraordinary Manner, immediately from God himself, were indeed never sent in this Manner by him: since God's sending his Delegates to Men, necessarily implies an Obligation in Men to receive those whom he sends; which Obligation could by no Means take Place, where these pretended Delegates could not produce their Credentials. Therefore the *Methodist* Teachers who can produce no such Proof of their immediate Mission from God himself, have in effect received no such extraordinary Commission from him.

Neither have these new Teachers any share in the *ordinary Mission* or *Vocation* of God's Ministers, derived by Succession from *Christ's* first Commissioners the Apostles, through the Channel of the Church: For none of the undoubted Successors of the Apostles in *Christ's* Church, ever imparted this Commission to the Methodists; none of them ever sent, or authorized Mr. *W--tf--d*, or Mr. *W--ß--y*, or any of their Associates, to preach their *Methodism*: they stand divided in Communion, from all Churches, that have any Pretensions to Antiquity: their Doctrine of Justification by Faith alone, in the Manner they maintain it, was anathematized at its first Appearance, by the undoubted Heirs of the Apostles, the Pastors of the apostolic Churches: therefore they could have no Commission from them, or through them, to preach, or teach, or execute any of the pastoral Functions; and, consequently, they preach without being sent at all from God, either in the ordinary, or extraordinary Way;
they

they have intruded themselves into the Ministry, of their own Head ; sent by no other but by him, who sent all the false Prophets from the Beginning.

S E C T. III.

The Methodist Teachers have not the Marks by which the Scriptures would have us to know the true Ministers of Christ ; nor do their Fruits any ways resemble those of the first Teachers of Christianity.

First, **B**ECAUSE, as we have seen above, they preach without *being sent*, contrary to the Apostle, Rom. x. 15. They have taken the Honour of the pastoral Ministry to themselves, without *being called of God*, as was Aaron, Heb. v. 4. They enter not into the Sheepfold by the Door, but climb up another way : which is the Mark given by our Lord, S. John x. 1. of Thieves and Robbers.

Secondly, Because they refuse to submit their preaching to the Trial of the ordinary *Pastors*, succeeding the Apostles in the Government of Christ's Church : which is an evident mark that *they are not of God* ; according to the beloved Disciple, 1 John iv. 6. *He that knoweth God, beareth us : (the Apostles and their Successors) He that is not of God, beareth not us : by this we know the Spirit of Truth, and the Spirit of Error.*

Thirdly, Because under the *Sheeps Cloathing*, which they affect to put on, they bring not forth the *Fruits* by which our Lord would have us know and discern his true Ministers, from the *false Prophets*, of whom he admonishes us to beware, St. Matt. vii. 15. By the *Sheeps Cloathing*, is meant an outward shew of Religion, a fair Outside, a formal Cant, larded with Scraps of Scripture, wrested to serve a turn ;

much boasting of the *Spirit*, and of the *Truth*, and crying out, *the Lord, the Lord*; whilst both the *Lord* and his *Spirit* is far from their Hearts; and his *Truth* is not amongst them. This has been more or less the character of all *false Prophets* from the Beginning, they have generally put on the *Sheeps Cloathing*; they have all pretended to *Godliness*; they have all quoted the *Scriptures*, and boasted of the *Spirit*, &c. and being indeed no better than *Ministers of Satan*, have endeavoured to make themselves appear as the *Ministers of Righteousness*, 1 Cor. xi. 15. But *their Fruits* have always bewrayed them; such as those the Apostle describes (1 Tim. iv. 2. 2 Tit. iii. 2, 5, 16. viz. that they speak Lies in Hypocrisy,—that they are Lovers of themselves, covetous (that is Lovers of Money) Boasters, proud, (preaching up themselves)—having a *Form of Godliness*, but denying the *Power thereof*:—that they creep into Houses, and take captive silly Women laden with Sins—ever learning, and never able to come to the *Knowledge of the Truth*: and who, by a just Judgment of God, are given up to a strong *Delusion*, that they should believe a Lie; because they would not receive the Love of the Truth, that they might be saved, 2 Thes. ii. 10.

But how different were the *Fruits* by which the Apostles, and the other first Preachers of Christianity, shewed themselves to be the true *Ministers of Christ*! Like their great Master they were meek and humble of Heart: they preached not themselves, but *Christ crucified*: they made no Boast of themselves; nor began with publishing the pretended Dealings of God with them, or the Journals of their own Travels and Labours; for they sought not their own Glory, but purely the Glory of their Master. They were poor in Spirit, and poor in effect too, for Silver and Gold they had none, Acts iii. 6. They
were

were no Lovers of *this Mammon of Unrighteousness*: they laid up no Treasures upon Earth: they married no rich Fortunes; they had no Bankers or Cash-keepers; they built no stately Palaces, to hold forth in; they kept no Coaches, nor Horses: they were perfectly disinterested, with regard to filthy Lucre; they devoured not the Houses of Widows, under Pretext of long Prayer, Matt. xxiii. 14; they neither exacted, nor received from the Faithful, what they could not give, without Detriment to their Families; much less did they suffer Wives to give to them the Substance of their Husbands, &c. But giving no Offence in any thing, that their Ministry might not be blamed—they approved themselves in all things, as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings, by Purity (and Chastity) by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love unfeigned, by the Word of Truth, by the Armour of Justice, on the Right Hand, and on the Left. &c. 2 Cor. vi. Such were the Fruits, they shewed forth in themselves.

And as to the *Fruits*, which by their preaching, they produced in others; these were manifest to the whole World, in the saintly Lives of their Converts, the primitive Christians. Their Doctrine perpetually inculcated the Necessity of Penitence, as well as of Faith; of a thorough Conversion of Sinners from their evil Ways; of a Change of Heart, and of a Change of Life; of keeping all the Commandments, in order to Life everlasting; of not trusting to Faith alone; but joining with their Faith, good Works, and continuing in Goodness to the End. They drove none into Despair, by their preaching; the bruised Reed they did not break;

and the *smoking Flax* they did not *extinguish*: neither did they preach up to any Persons, under the Name of *Faith*, a *presumptuous Assurance* of their own Justification and eternal Salvation, by *Faith alone*: but rather, they exhorted all Men to *WORK out their Salvation with Fear and Trembling*, Phil. ii. 12. To labour, by *good Works*, to make their *Election sure*, 2 Pet. i. 10. Telling them, that *he who thinketh himself to stand, must take heed lest he fall*, 1 Cor. x. 12. That such as are *engrafted* in the Stock, and now *stand by Faith*, must not be *high-minded*, but *fear*, lest otherwise they be *cut off*, and perish everlastingly, Rom. xi. 20, 21. 22. That such as are now in *Grace*, must take care to *hold fast that which they have*, lest another take their *Crown*, Rev. iii. 11. That they that run in the Christian Race, or that strive for the *Mastery*, must so run, and so fight, as to obtain the *Prize*; but never to think themselves secure, till the Race is over, and the Fight is at an end: by the Example of the great Apostle himself, who in this Warfare thought it necessary to *keep under his Body, and bring it into Subjection*; lest by any Means after having preached to others, he himself should be a *Cast-away*, 1 Cor. ix. 26, 27. Can any one be so presumptuous, as to think himself more secure than the Apostle? Surely, such as disdain this *humble Fear*, must have been given up in Punishment of the *Pride* of their Hearts, to an incurable *Blindness* by him, who ever *resists the proud, and to the humble gives his Grace*, 1 Pet. v. 5.

By this Contrast between the *true Ministers* sent by *Christ*, to preach his Gospel, and the *false Prophets* who seek to impose upon us, by the *Sheeps Cloathing*, and so beguile us of our Faith; and between the different Fruits, which each sort produce, the

one very good, and the other very evil; it will be easy for any sincere Christian, who loves the Truth, and desires not to be deceived, to make a Judgment in the present Case, whether these new Teachers are to be received, as bearing the Marks, and producing the Fruits of the primitive and apostolic Preachers; or to be rejected, as resembling much more the *false Prophets*; and bringing forth Fruits which can never come from a good Tree; even the very worst of Fruits, of an incurable Pride, Self-conceit, Presumption, Contempt of all others, &c. Evils most hateful to God, and most pernicious to the Souls of Men.

S E C T. IV.

The Methodists Rule of Faith is not the Rule of true Christian Faith.

THE true Rule of the Christian's Faith, is the *Word of God*; not as *interpreted* by every *private* Christian for himself; nor as interpreted for him by the *private Spirit* of any particular Teacher, but as duly proposed, and interpreted, by the Church of *Christ*; (which was originally entrusted with the whole Word of God) and by the great Body of the Church Guides, the Bishops and Pastors, Successors of the Apostles, who were authorized by *Christ* himself, to be the authentic Interpreters of his Word, and Judges of all Controversies relating to it. See St. *Matt.* xvi. 18. chap. xviii. 17. chap. xxviii. 19, 20. St. *Luke* x. 16. St. *John* xiv. 16, 17, 26. chap. xvi. 13. *Eph.* iv. 11, 12, &c. 1 *Tim.* iii. 15. 1 *John* iv. 6. *Isaiab* lix. 19, 20, &c.

The Methodists Rule of Faith, is the *written Word of God*, not as interpreted for them by the Church

Church of *Christ*; but by their own *private Judgment* alone; or by the *private Spirit* of their new Teachers; independent on any Church Authority, or the Interpretation of any Church Guides, Fathers, or Councils, ancient or modern; or any *living Judge* of religious *Controversies*, but only themselves. This wild System they are all obliged to maintain; or to give up their new Religion; which cannot be otherwise supported; against the whole Body of Church Guides, and all Church Authority, which visibly stands against them. And in Consequence of this System of their Rule of Faith, every particular *Methodist* may, and ought to stand by his own private Comments, on the Scripture, provided he sincerely believes them to be true; how absurd soever they may appear to all other Christians, and how contrary soever to the Interpretations and Decisions of the whole Body of Church Guides of divine Appointment; against all the rest of the World; and against the whole Church of *Christ*.

Now such a *Rule of Faith* as this, must needs unhinge all *divine Faith*, and resolve it into uncertain *Opinions*, and idle Imaginations. So that these new Teachers, and all their Followers, who all steer by this Rule of their own private Interpretation of the Scriptures, have, in effect, no true *Christian Faith* at all. For although the Scriptures, taken in their true Meaning, intended by the Holy Ghost, be indeed the unerring Word of God, the Sovereign Truth; and capable of grounding the infallible Certainty of true *divine Faith*; in Favour of the humble Christian, who receives them, and believes them, according to that Sense, in which they are delivered to him, by the Church of *Christ*; to which
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the Scriptures, together with their true Meaning, were originally committed by the Apostles: 'Tis not so with regard to the *Methodists* private Interpretation of the Scriptures, which Interpretation of their's is not the *Word of God*, but *their own Word*; and suggested by their own *Spirit*: nor can they have any infallible Certainty (such as that of *divine Faith* ought to be) of the *Truth of the Meaning*, which they put upon those Texts of Scripture, upon which they ground their System of Religion: and consequently they can have no *divine Faith* of the Doctrine they profess; but only mere human Opinion, which is still more evidently true, with regard to the distinguishing Articles of *Methodism*; in which their Comments on the Scripture clash with the Sense and Meaning in which all other Christians; and amongst these, very many, both holy and learned; have always understood those same Texts of Holy Writ: not to speak of the Authority of God's holy Church, which disallows of their new Interpretations of the Scripture.

Moreover, this System of theirs, which authorizes every particular Christian, to regulate his Belief by his own private Interpretation of the Scripture; without being obliged to submit his Judgment therein to any Church, or Church Authority whatsoever, is condemned by the express Words of the Scripture itself, telling us, *2 Pet. i. 20. that no Prophecy of the Scripture is of private Interpretation.* 'Tis contrary to that Obedience, and to that Submission to ecclesiastical Superiors, and spiritual Guides, which the Scripture requires of all private Christians, *Heb. xiii. 7, 17, &c. &c.* and to that *casting down of Imaginations, and bringing into Captivity every Understanding to the Obedience of Christ*; of

of which the Apostle speaks, 2 Cor. x. 4, 5. 'Tis irreconcilable with Christian Humility, the favourite Virtue of the Gospel, and the very Foundation of the spiritual Edifice of a Christian Life : for what more intolerable Pride and Self-conceit can there possibly be, or rather, what more extravagant Madness, than for any one private Christian, to think himself wiser than the whole Church of *Christ*? And what was it else but this way of proceeding, that has been the Parent of all both ancient and modern Heresies? all pretending to the Scriptures; and fathering the extravagant Productions of their own Brain, upon the Word of God, as interpreted by themselves; but all of them condemned by the orthodox catholic Christians, by the Word of God as interpreted by the Church of God. Which by the Authority she has received from him, has ever anathematized all new Opinions, as contrary to the Gospel delivered to her: and never allowed any of these Innovators to appeal from her Decisions to the Letter of the Scripture, as interpreted by themselves.

S E C T. V.

The Methodists pretended Assurance of their own Justification, and their eternal Salvation, is no true Christian Faith; but a mere Illusion and groundless Presumption.

THIS follows from all that has been already demonstrated, in the foregoing Sections. For if the *Methodists* be not the *true People of God*; if their Teachers be not the *true Ministers of Christ*,
 not

nor *sent* by him; if by their *Fruits* they be found to be rather *Wolves in Sheeps Cloathing*, than true *Shepherds*; and if their *Rule of Faith* destroy all true *Christian Faith*, and produce in its stead nothing but human *Opinions*, a *Variety of Errors*, and endless *Confusion*; it must of course be evident, that they can have no true *Christian Faith* of the *Remission* of their *Sins*, and of their *Justification*; much less of their eternal *Salvation*; and that their pretended *Assurance* can be no better than mere *Illusion*, and groundless *Presumption*.

The same is further evidenced, because nothing can be to any *Christian* at this *Time* the *Object* of *divine Faith*, but what is *divinely revealed*; nothing but what is taught by *the Word of God*; nothing but what was taught by the *Apostles*; and received and believed by the *primitive Christians*. Now that Mr. *W—i—f—d*, or Mr. *W—s—y*, or any of their *Followers*, should have their *Sins* forgiven to them; or that they should be justified, and predestinated to eternal *Salvation*; is no where *divinely revealed*; the *Word of God* speaks nothing of them; the *Apostles*, and *primitive Christians* never knew there should be any such *Men*; much less that they should be of the *Number* of the *Just*, and of the *Predestinate*: therefore their *Assurance* of their own *Justification*, and *Predestination* to eternal *Life*, can be no *Act* or *Assent* of *divine Faith*; but only an *Illusion* of the *Enemy*, or a *Presumption* of their own *Spirit*, mistaken for the *Spirit of God*.

For although the *Word of God* promise indeed *eternal Life*, through *Jesus Christ*, to all, that with *Faith* and good *Works* shall continue to the *End* in observing the *Conditions* of the *Covenant* of *Jesus Christ*: it no where promises to any particular *Christian*,

stian, that he shall be of that happy Number, who shall thus persevere to the End: much less does the Word of God insist on his believing this, with an absolute Assurance as an Article of divine Faith, So far from it, that it frequently inculcates to Christians a wholesome *Fear*, lest they should not *continue in Goodness* to the End, and therefore should be finally *cut off*, and lost for ever. See Rom. xi. 20, 21, 22. 1 Cor. x. 12. Philip. ii. 12, &c.

In like manner although the *Remission of Sins*, and *Justification* through Jesus Christ, be an Article of the Christian's Belief, revealed in the Word of God, in many Places: yet this *Remission of Sins*, and *Justification*, is no where promised to any other Society but that of the true People of God; that is, to the Children of the true ancient apostolic Church of Christ: therefore the new raised Sect of the *Methodists*, who have no Communion with, nor Succession from the Apostles, have no share in this Promise: the Scripture speaks not of them, nor to them.

Again this *Remission of Sins*, and *Justification* through Christ, is only promised in the Word of God, to such as come to Christ with the necessary Dispositions of true Christian Faith, Hope, Love, and Repentance; and who take along with them, at least in Desire, the Use of the Sacraments of divine Appointment, with a full Determination of keeping henceforward all the Commandments, and living up to the Gospel of Christ. But by what Text of the Scripture, can the *Methodist* be assured that he has ever had all these necessary Dispositions: he who in reality is void even of true Christian Faith; which is the first Condition of all to come at Christ; because he believes by Humour, and not by divine

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Authority: his Faith is grounded upon human Inventions; and not upon divine Revelations.

Besides if it be the *Methodists* System of their *Justification by Faith*; that in order to be *justified*, they must with an *absolute Assurance* believe themselves *justified*; and that they are *justified* by this *Belief*: I should be glad to know of them whether this *Faith* go before their *Justification*, as the Cause should go before the Effect; or whether they be *justified* before they have this *Faith*, by which they believe themselves *justified*. If they say, they are *justified* before they have this *Faith*; they are not then *justified* by this *Faith*; since they are *just* before. But if this *Faith* of their being *justified* go before *Justification* as the Cause of it, they are desired to inform the Christian World, how they are by this *Faith* to believe themselves *justified*, when as yet they are not justified, since it is this same Faith, that is to *justify* them. This Riddle they are desired to expound at their leisure, to the Satisfaction of the Public.

But some one may say, are not all Christians commanded to *hope* for the Remission of Sins, and for Grace, and Salvation through Jesus Christ: and have we not all as strong Grounds for our *Hope* in God, as we have for our Faith; viz. the almighty *Power*, *Mercy* and *Goodness* of God, the Truth of his divine *Promises*, and the infinite *Merits* of Jesus Christ our Redeemer? why then is not our *Hope* as infallible as our *Faith*; since it is built upon such strong Grounds as cannot fail?

Answer. *Divine Hope*, as far as it is grounded on God, is indeed infallible: because his *Power*, *Mercy* and *Goodness* is infinite; the *Merits* of Jesus Christ are infinite; and his *Promises* cannot fail. But then

then these Promises, as far as they relate to the Forgiveness of our Sins, our Justification, and our eternal Salvation, are all *conditional*: that is, they are made to us upon Condition, that we perform, on our Part, what God expects from us, by our obeying his Calls, corresponding with his Graces, and continuing faithful to the End. Now though we are *infallibly assured* that God on his Part will not fail us, if we fulfil these Conditions; we cannot be *infallibly assured* that we on our part, shall fulfil these Conditions: and therefore we are taught to join Fear with our *Hope*; and an humble Distrust of ourselves, with our Confidence in God.

But why may not the *Methodists* apply to themselves, what is said by St. Paul, Rom. viii. 16. of *the Spirit witnessing with our Spirit, that we are the Children of God*? and why may they not ground their infallible Security of their Justification and Salvation upon this Text?

Answer. Because St. Paul does not at all speak of them, nor to them: they and all new Sectaries are quite out of the question, for he speaks to the primitive Christians, the Disciples of the Apostles; he speaks to the *true Faithful*, the *obedient Children* of the *apostolic Church*; who humbly follow their Church Guides: he speaks, as it is clear from the whole Context, to such as *live not after the Flesh*, but are perfectly *mortified*; and *led by the Spirit of God*; the *Spirit of Adoption*, and Love; and who *suffer with, and for Christ*, and to such as these, living in Unity, Humility, Docility, Obedience, and Charity, *the Spirit of God beareth Witness within them, that they are the Children of God*: viz. by a *moral*, and highly probable *Assurance*, from all these *Fruits of the Spirit*, that they are at present in the
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State of Grace, and in the Way of eternal Salvation; (which is abundantly sufficient for their Comfort, and for the Peace of their Conscience) though not with the *infallible* Certainty of *divine Revelation*; much less with an *infallible Security* of their Perseverance to the End, or of their everlasting Happiness: which our Lord, in order to keep us in Humility, and to make us more earnest in Prayer, and more diligent in all *good Works*, is not pleased usually to impart to the Faithful, during their mortal Pilgrimage; in which he would have all his Servants to continue to the End; *working out their own Salvation with Fear and Trembling*, Phil. ii. 12. and *giving all Diligence to make their Calling and Election sure*; by *advancing continually in good*, by *adding to their Faith, Virtue*; and to *Virtue, Knowledge*; and to *Knowledge, Temperance*; and to *Temperance, Patience*; and to *Patience, Godliness*; and to *Godliness, Brotherly Kindness*; and to *Brotherly Kindness, Charity*; 2 Pet. i. 5, 6, 7, 10.

Neither must any of these new Sectaries pretend to apply to themselves what the beloved Disciple writes to the primitive Christians, in order to guard them against *Seducers*, 1 John ii. 20, 21. *Ye have an Unction from the holy One, and ye know all things—And the Anointing which ye have received of him, abideth in you: and ye need not that any Man teach you: but as the same Anointing teacheth you of all things, and is Truth, and is no Lie: and even as it has taught you, ye shall abide in him.* For this is by no Means applicable to the Followers of any new Teachers; who have no share at all in this *Unction of the Holy Spirit*; and against whom St. John here warns the Faithful, ver. 26. But what is here said, is wholly addressed to the true Children of

of God's Church; who by remaining in her Communion, and under the Guidance of their lawful Pastors, the true Ministers of *Christ*, and thereby partaking of the *Unction* of the Holy Ghost, promised to the Church and her Pastors, for ever; find here all necessary Knowledge and Instruction; so as to have no need to seek it elsewhere; since it can be only had in that Society of which they are Members. And therefore the true Children of the catholic apostolic Church, can never want to be taught by any of these new Teachers; who under Pretence of imparting more Knowledge to them, seek indeed to seduce them: since they are sufficiently taught already by the Holy One; and have all necessary Knowledge and Grace, in the Communion of the true Church, together with the anointing of the Holy Spirit; which these new Teachers have no share in.

S E C T. VI.

The true Scripture Doctrine concerning Justification.

TO the Law, and to the Testimony: if they (the Methodists) speak not according to this Word, it is because there is no Light in them, *Isaiah* viii. 20.

I. Man having lost original Innocence and Grace, by the Transgression of *Adam*, by whom Sin entered into the World, and by Sin, Death, *Rom. v. 12.* both Sin and Death passed upon all Men; all were become unclean, (*Isaiah* lxiv. 6.) and by Nature the Children of Wrath, (*Eph. ii. 3.*) all were Servants of Sin, under the Power of the Devil, and under the Sentence of Death and Hell; from which they could not be delivered, neither by their own Free-will (though

(though this was not quite extinguished by Sin) nor yet by any Works, either of the Law of Nature, or of the Law of *Moses*. See *Rom. ii. vi. &c.*

II. Wherefore in order to deliver us all from the Slavery of Sin and Satan, and from Hell; our good God, *the Father of Mercies, and the God of all Comfort*, (2 Cor. i. 3.) sent down amongst us, when *the Fulness of his Time was come* (Gal. iv. 4.) his own Son Jesus Christ; whom he had foreshewn and promised long before to the Patriarchs and Prophets, as well before the Law, as under the Law, to the end that he might *redeem not only the Jews, who were under the Law; but that the Gentiles also who followed not after Righteousness, should attain to Righteousness*, (Rom. ix. 30.) and that both the one Sort and the other, should receive the Adoption as of Children; through him, *whom God hath set forth to be a Propitiation through Faith in his Blood*, (Rom. iii. 25.) *for the Remission of our Sins, and not for ours only, but also for the Sins of the whole World*, 1 St. John ii. 2.

III. But although the Son of God incarnate for us, *died indeed for all*, (2 Cor. v. 14, 15.) and shed his precious Blood, for purchasing Mercy, Grace, and Salvation for all Men, (1 Tim. ii. 4, 5, 6.) yet all are not justified; nor saved by his Death; but only those to whom the Merit of his Passion is applied, by the Grace of *Regeneration*, by which they, who were born in Sin, and Children of Wrath, receive a *new Birth*; and are translated from the Power of Darknes, into the Kingdom of God's beloved Son, in whom we have Redemption through his Blood, *the Forgiveness of our Sins*, (Colos. i. 13, 14.)

14.) Now this Translation from the State of Sin, in which a Man is born, a Child of the first *Adam*, to the State of Justice and Grace, and to the Adoption of a Child of God through the second *Adam*, *Jesus Christ* our Saviour, is called Justification, and is not to be obtained under the Gospel Dispensation, without the Sacrament of Baptism, or at least the Desire of it: according to that of our Lord, (*John* iii. 5.) *Except a Man be born again of Water, and of the Holy Spirit, he cannot enter into the Kingdom of God.*

IV. This first Justification, with regard to such as are grown up, must take its Beginning from the *prevenient Grace* of God, through *Jesus Christ*; by which, without any previous Merits of their own, they who before were turned away from God, are now called and excited to be converted to him, in order to their being justified by him. For which they are prepared, and disposed, by certain Degrees; when being stirred up, and assisted by divine Grace, and conceiving *Faith by hearing*, (*Rom.* x. 17.) they begin to turn towards God, believing all those Things to be true, which have been by him revealed and promised; and particularly that capital Article of the Christian Faith, that the Sinner is *freely justified* by God, *by his Grace, through the Redemption that is in Jesus Christ*, (*Rom.* iii. 24.) then knowing themselves to be Sinners; and thereupon being struck with a wholesome *Fear* of divine Justice; they proceed to consider the Goodness and Mercy of God, and thereby are raised up to *Hope*, trusting that God will shew them Mercy, for the Sake of *Jesus Christ*; and so they begin to love him, as the Fountain of all Good, and for the Love of him are moved to hate and to detest their Sins; and by this Repentance for their Sins, to prepare them-

themselves for their being washed from them by Baptism ; which they purpose to receive ; resolving now to begin a new Life ; and henceforward to keep all the divine Commandments. Of all these Dispositions towards the *Justification* of the Sinner, there is frequent Mention in the Word of God ; which sometimes attributes his Justification to *Faith* ; sometimes to the *Fear of the Lord* ; sometimes to *divine Hope* and Confidence in God ; sometimes to the *Love of God*, and oftentimes to his *Repentance* ; because all these concur as Preparations towards the Sinner's Reconciliation with God, and the Remission of his Sins, in the Sacrament of Baptism.

V. When therefore St. Paul affirms that we are *justified by Faith*, (Rom. iii. &c.) he means not to exclude those others Dispositions, as if *Faith alone* could justify the Sinner, without *Hope*, *Love*, and *Repentance* ; or independently of the *Sacrament* of Regeneration, or Reconciliation : but he more particularly specifies *Faith* ; as being the first and most necessary Disposition towards the Sinner's Justification, the Root of all our Good ; and the first Foundation of our eternal Salvation : without which 'tis impossible to please God, (Heb. xi. 6.) or to come to the happy Society of his Children.

VI. The same Apostle inculcates that we are *justified freely, and by Grace*, (Rom. iii. 24. &c.) *First*, because no *Works* of our own, or done by our own Strength, without the Grace of God, can have any Influence at all upon our Justification : *Secondly*, Because all the Dispositions towards the Sinner's Justification, of Faith, Fear, Hope, Love,

and Repentance, are all free Gifts of God's Grace. *Thirdly*, Because nothing that goes *before* the Sinner's Justification, whether Faith, or good Works, can, properly speaking, *merit* the Grace of Justification: for, since *it is Grace, it is not of Works, otherwise Grace is no more Grace*, says the Apostle, *Rom. xi. 6.* For how should he that is not in the State of Grace, be in any Condition to merit his own Justification? This Grace must be given him, through the Merits of his Redeemer; though not without the proper Dispositions for it; which also must originally flow from the same Source of *the Fountains of our Saviour.*

VII. The *Faith*, which is so necessary, and which has so much Influence on the Sinner's Justification, according to the Scriptures; is not the *Methodist's* presumptuous *Confidence*, in the Way of an *absolute Assurance*, of the Remission of his Sins, and of his Justification, and of his eternal Salvation, excluding that humble *Fear*, with which the Christian is taught to work out his Salvation; (*Phil. ii. 12. Rom. xi. 20, &c.*) as if the Sinner, in order to the Remission of his Sins, must believe, without any Manner of Doubt, that he himself is actually justified; and that this same Belief is that which ensures to him the Forgiveness of his Sins, and his eternal Salvation. For the Word of God no where recommends any such *Faith* as this: 'tis no Part of *the Faith which was first delivered to the Saints*, Jude 3. none of the Saints, or of the ancient Fathers, ever knew of any such *Faith*: it was never heard of in the Church of God, for fifteen hundred Years: and so far from its being taught in the Scriptures, 'tis evidently condemned by them in many Places;

as we have seen above, Sect. iii. & v. But the *Faith* which is so much insisted upon, by the Word of God, as the Groundwork and Foundation of all our Good, is a firm *Belief* of all those things that God has any ways revealed or promised (amongst which the principal Point is that of our Redemption through Jesus Christ the Son of God) 'tis a close Adhesion of the Soul to all these divine Truths, as coming from the eternal Truth: 'tis a strong Assent; a bowing down of the Soul to all that God has taught, how much soever it may be above our Comprehension and Understanding. This is *Scripture Faith*; to such Faith as this the Apostle attributes the *Justification* of *Abraham*, the great *Father of the Faithful* (Rom. iv. Gal. iii. Heb. xi.) and not to his *believing himself justified*. To this kind of *Faith* he gives those great Encouragements, *Heb. xi.* This was it, as we learn from that whole Chapter, that brought forth so many wonderful Fruits in the ancient Saints; and made them the Friends, and Favourites of God. But as for the new invented *Faith* of the *Methodists*, the Saints were all Strangers to it: it had no Influence at all upon their Sanctification: the Spirit of God taught them no such Way to Heaven.

VIII. The Sinner's *Justification* does not consist in a mere Imputation of the *Justice of Christ*; as if the *justified* Christian were not *just indeed before God*, by receiving of him, through the Merits of Jesus Christ, Grace and Charity, Justice and Sanctity within his own Soul: but that only the *Justice*, with which Christ is *just*, were *imputed* to him; and that he still in himself remained *unjust*. For

though it be true, that *Christ is made to us of God, Wisdom and Righteousness, Sanctification and Redemption* (1 Cor. i. 30.) inasmuch as he by his Passion and Death, has merited all this Good for us: yet the Scripture is very clear and express, that what Christ has purchased for us by his precious Blood, was not merely that his Justice should be imputed to us, but that through his Merits *we ourselves* should be made *holy and just* by his divine Charity, or the Love of God being shed abroad in our Hearts, by the Holy Ghost which is given unto us; Rom. v. 5. and by the Sanctification and Renovation of our inward Man; by our being made the living Temples of the living God, by his Holy Spirit dwelling in us, 1 Cor. iii. 16. by our being washed, sanctified, (1 Cor. vi. 11.) anointed; and sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance, (Eph. i. 13.) &c. so that in consequence of our Justification we should not only be called or reputed; but be in very Truth the Sons of God; by the Seed of his Grace remaining in us; 1 John iii. 1, 2, 9. to omit many other Texts of Scripture to the like effect: from all which it is very plain that our Justification, according to the Word of God, is quite another thing than a mere Imputation of the Justice of Christ.

IX. After we are thus justified, by receiving of God, through the Merits of our Redeemer, his sanctifying Grace in our Souls, together with the divine Virtues of Faith, Hope, and Charity, infused into us; and thereby are made the Friends of God, and of his Household, yea his Habitation through

through the Spirit, (Eph. ii. 15, 16, 19, 22.) we are enabled to advance still more and more in all Virtues; and as the Apostle says (2 Cor. iv. 16.) *to be renewed, day by day, in the inward Man;* and by *mortifying our Members which are upon the Earth;* (Col. iii. 5.) and *yielding them now as Instruments of Righteousness unto Holiness;* (Rom. vi. 13, 19.) and by a diligent Observance of all his Commandments; our Faith cooperating with our good Works, and being perfected by them, (James ii. 22.) we grow in *Justice and Sanctity* by the Help of divine Grace; and are still more and more *justified and sanctified;* (Revel. xxii. 11.) And of this kind of *Justification*, S. James speaks, when he says, (chap. ii. 24.) *that by Works a Man is justified; and not by Faith only.* And thus it is easy to reconcile the seeming Contradiction, which is between this Apostle, and S. Paul; when the one denies we are justified by *Works*; which the other affirms: for S. Paul speaks of the first *Justification*, by which the Sinner is translated from the State of Sin to the State of *Justice*: and the *Works* he excludes are *dead Works*, done antecedently to Faith and Grace; which indeed are of no Value in the Sight of God, and have no Influence at all upon the Sinner's *Justification*: whereas S. James speaks of that kind of *Justification*, by which he that is *just* already is made still more just; which was the Case of *Abraham* offering his Son *Isaac* upon the *Altar*; which he mentions ver. 21. and the *Works* he speaks of are *Works* animated by Faith, and Grace.

X. The Christian who has been truly *justified*, must not therefore flatter himself, as if he were absolutely secure of never falling from Justice and Grace by mortal Sin: or were infallibly secure of his eternal Salvation. *David* and *Peter* were both of them justified: yet both of them fell into mortal Sin: the one by Adultery and Murder; the other by denying his Master. Wherefore *S. Paul* admonishes the justified Christian, who *stands by Faith*, not to be high minded, but to fear; lest he fall from his Justice; and fall even in such manner, as to be eternally cut off; and another be engrafted in his place, and take his Crown. See Rom. xi. 20, 21, 22. 1 Cor. x. 12. Revel. iii. 11. For no one, without a special Revelation (which God does not usually impart to his Servants, as not being expedient for them) can be absolutely certain, either of his eternal Election, or of his final Perseverance. Both the one and the other is a free Gift of divine Grace: which as God has promised to no Man, so he denies to no Man once justified, who does not, by his own Free-will, withdraw himself from his Grace: for God's Justice and Grace never forsake them, who do not first forsake him; by wilfully casting away from themselves that heavenly Seed of God in them, which otherwise remaining in them would have effectually preserved them from deadly Sin; 1 John iii. 9.

XI. The justified Christian is not to imagine himself excused, by his Christian Liberty, from keeping all the divine Commandments: which to them
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who are truly *just*, are not only made *possible*, by God's Grace, but also *sweet* and *easy*, through his Love, *Matt. xi. 30. 1 John v. 3.* And no Man can be truly *just*, no man can be in the Way to eternal Life, who does not keep the Commandments. *If thou wilt enter into Life keep the Commandments, (Matt. xix. 17.) If a Man love me, he will keep my Words, and my Father will love him, &c. (John xiv. 23.) This is the Love of God that we keep his Commandments, (1 John v. 3.) He that saith, I know God, and keepeth not his Commandments, is a Liar, and the Truth is not in him, (chap. ii. 4.)* Consequently, no Man can be truly *just*, no Man can be in the State of Grace, or in the Way of Salvation, who is guilty of deadly Sin in any Kind. *Little Children, let no Man deceive you: he that doth Righteousness is righteous, even as he is righteous: he that committeth Sin is of the Devil; for the Devil sinneth from the Beginning, (1 John iii. 7, 8.)* And as no Man can be truly *just*, or in the State of Grace, or in the Way to eternal Salvation, who does not keep that *first* and *greatest* of all the Commandments, of *loving God above all Things*: so neither can any Man be in the State of Justice, Grace, or Salvation, who does not also keep that other great Commandment; which our Lord so much insists upon, in the Gospel, of *loving our Neighbours as ourselves*; so as to except no Man living from our Charity. Faith without Charity will avail us nothing, *1 Cor. xiii. 2.*

XII. Wherefore whosoever after having been *justified*, breaks any one of the Commandments, by

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deadly Sin, presently falls from the State of *Justice* and *Grace*, (which cannot stand with *deadly Sin*) and at the same time forfeits eternal Life, and incurs the Guilt of everlasting Death. Let no Man therefore deceive himself, or suffer himself to be deceived by any other, into a Persuasion, that, provided he do but *believe*, he may still remain in God's Favour, and be secure of his Salvation; notwithstanding his breaking the Commandments by wilful Sin: the Word of God gives no such Security, (see *Gal. vi. 7, 8.*) So far from it, that it expressly declares to the *Corinthians* (*I Cor. vi. 9, 10.*) *Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.* And to the *Galatians*, (*chap. v. 19, 20, 21.*) that the *Works of the Flesh* are manifest, which are these, *Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like: of which I tell you before, as I have alſo told you in time paſt, that they who do ſuch Things ſhall not inherit the Kingdom of God.* Hence *Rev. xxi, 8.* it is written, that the *Fearful* (who fear any thing more than God) and *Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, ſhall have their Part in the Lake, which burneth with Fire and Brimſtone, which is the ſecond Death.*

XIII. Now amongst the deadly Sins, inconsistent with the State of Justice and Grace, and excluding the Soul from the Kingdom of God, the Scripture reckons

reckons *Heresy* and *Schism* (as may be seen, *Gaz.* v. 20. *Rom.* xvi. 17, 18. *Tit.* iii. 10, 11, &c.) that is, *Sects* in Religion; either wilfully opposing some Part of the divine Revelation, by obstinately denying one or more of the Truths, which God has taught; which is the Sin of *Heresy*: or wilfully breaking off from the Communion of God's Church; and withdrawing one's self from the Obedience and Subordination, due, by the Law of God, to its Prelates and Pastors; which is the Sin of *Schism*. The one is a grievous Crime against Faith, and a Contempt of God's Truth: the other is a grievous Crime against Brotherly Love, and Charity, and a Contempt of the Authority established by God: therefore, both the one and the other, involve the Guilt of High Treason against the divine Majesty. This being incontestably the Doctrine of the Word of God, which gives no Quarter to those who wilfully refuse to believe what God teaches, (*He that believeth not, shall be damned*, *Mark* xvi. 16.) nor to any who *resist the Power* (spiritual or temporal) *ordained by God*: for *they that resist, shall receive to themselves Damnation*, *Rom.* xiii. 1, 2. It behoves all, who follow new Teachers, or who are engaged in new-raised Communions, refusing Obedience and Subjection to the ordinary Pastors of God's Church, Successors of the Apostles; to look well to themselves, and to provide for their own Souls, by seriously examining before God, if they, or their Teachers, are not involved in any Part of this deadly Guilt, which nothing but *invincible Ignorance* can excuse; (and how can their *Ignorance* be *invincible*, if they will take no care to examine into the Grounds of their Religion) for the Scripture tells us, *there is a Way that seemeth right to a Man,*

but the Ends thereof, are the Ways of Death, Prov. xvi. 25. And that if the Blind lead the Blind, both shall fall into the Ditch, Matt. xv. 14. So that to think it a Matter indifferent, whether one be in the right Religion, or no ; whether one follow and obey the Church Guides of divine Appointment, or *false Prophets in Sheeps Cloathing* ; whether the Doctrine one professes be God's Truth, or an Invention of the Father of Lies ; in fine, whether one be in the Communion of the true Church of *Christ*, or in that of an heretical, or schismatical Congregation ; must needs be a most dangerous and pernicious Error.

XIV. But although *Heresy* and *Schism*, and in general, every deadly Sin, incurred by a wilful Breach of any of the Commandments, whether by Commission or Omission, by Thought, Word, or Deed, be utterly inconsistent with the State of Justice and Grace, and with the eternal Salvation of the Soul : yet we are not therefore to imagine that the *Just* can pass this mortal Life, without Sin : *For we all offend in many Things, James iii. 2. And if we say we have no Sin, we deceive ourselves, and the Truth is not in us, 1 John i. 8.* And therefore the *Just* are taught by our Lord, to pray daily for the *Forgiveness* of the *Trespases* and *Sins*, into which, through human Weakness, they daily fall (*Matt. vi. 12. Luke xi. 4.*) But then these are not deadly and mortal Sins ; but rather Imperfections, or light and venial Offences ; which destroy not the Life of Grace in the Soul ; and therefore may well stand with Christian Justice. Neither is the justified Christian exempted from experiencing in himself that Conflict between the Flesh and the Spirit, of which the Apostle speaks, (*Rom. vii. and Gal. v. 17.*) and that

that unhappy Inclination to Evil, which he calls the *Law of Sin*, (Rom. vii. 23.) But then as long as the Christian fights manfully against all those evil Motions of Passion or Lust, they cannot hurt his Soul; but rather they give him Occasion of Victory, and of a more glorious Crown: And though, by a Figure of Speech, they be called *Sin*; because they are the unhappy Consequences of the Corruption of our Nature by original *Sin*, and because they violently incline us to *sin*; yet in such as give no Consent to their Suggestions and Temptations, they are not properly *Sins*. For to such as these, *there is now no Condemnation; to such as are in Christ Jesus, who walk not after the Flesh, but the Spirit*, (Rom. viii. 1.) *who are buried with Christ by Baptism into Death*, (Rom. vi. 4.) *who have put off the old Man with his Deeds, and put on the new Man, which after God is created in Righteousness and true Holiness*, (Eph. iv. 22, 24. Col. iii. 9, 10.) and who are now made by Grace holy, innocent, undefiled, pure and clean, beloved Children of God, Heirs of God, and joint Heirs with *Christ*. For to such as these, as long as they cast not away the Grace of God, by wilfully consenting to Temptation, *all Things work together for good*, Rom. viii. 28.

XV. The Christian, who, by deadly Sin, has forfeited the Grace of God, and his Christian Justice, and fallen under the Power of the wicked one; though he can no more be *born again by Water and the holy Spirit*, because he can be baptized no more, may, nevertheless, be re-instated in the Grace of God, and *justified* again, upon his returning by *Penitence*,

Penitence, from the Husks of the Swine, to his merciful Father, and confessing his Sins, with the Dispositions of Faith, Fear, Hope, Love, and Repentance; and may have the Guilt of his Sins remitted to him by an *Absolution*, given him in the Name of *Christ*, and by virtue of a Power, and Commission, derived from *Christ*, who has entrusted the Pastors of his Church with the *Keys of Heaven*, (Matt. xvi. 19.) and with the general Power of *binding and loosing*, (Matt. xviii. 18.) And has said to them; *As my Father hath sent me, even so I send you:—Receive ye the Holy Ghost: whosoever Sins ye remit, they are remitted unto them: and whosoever Sins ye retain, they are retained,* John xx. 21, 22, 23.

XVI. Although Man's *Free-will* can do nothing towards his Justification, or Salvation, except it be prevented and assisted by the *Grace* of God, (*John* xv. 5, &c.) yet it is not therefore lost or extinguished: but concurs on its Part, with God, by giving its *free Consent* to the Motions of his divine Grace; and by working together with his Grace, by a due Correspondence. For he that made us without our doing any thing towards it, will not save us without our Concurrence. And what Sense would there be in all the Exhortations, Invitations, Reprehensions, &c. in holy Writ, if Man had not the free Will, and the Power of consenting to, or dissenting from the Graces and Calls of God. Hence the *good Works* of a Christian, are both *God's Works*, and *our Works*: they are *our Works*, because they are freely done by us; and we are rewarded for them: and they are *God's Works*, because they are done by the Help of his Grace, who *worketh in us*
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both to will and to accomplish whatever we do of good, *Phil. ii. 13.*

XVII. The justified Christian must then labour by a perpetual Correspondence with God's Grace, always to abound in good Works, knowing that his Labour is not in vain in the Lord, (1 Cor. xv. 52.) For God is not unjust to forget his Work, and the Labour of his Love, which he has shewed towards his Name, in ministering to the Saints, (Heb. vi. 10.) And therefore he is called upon by the Apostle to remember his Labours and Sufferings for Christ, and to keep up his Confidence, which hath great Recompence of Reward, (Heb. x. 32, 33, 34, 35.) For the Word of God sets before us, and promises eternal Life, to as many as persevere to the End in good Works, with Hope and Confidence in God; not only as a Grace purchased for them by the Blood of Christ; and an Inheritance into which they are to enter through his Merits; but also as the Wages of their Labours in the Lord's Vineyard, *Matt. xx.* and the Reward, promised by God, and faithfully to be paid in due Time for their good Works. For this is that Crown of Righteousness, which the Apostle (2 Tim. iv. 8.) says, was laid up for him by the Lord, that righteous Judge, to be given him at the great Day of the Lord; and not only to him, but also to all them that love his Appearing: who has promised to render to every Man according to his Works, at that Day. See *Matt. xvi. 27. Rom. ii. 6. Revel. xxii. 12.*

XVIII. Hence eternal Life is not promised in the Scriptures to Faith alone; which if it work not
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by Love and Charity (*Gal. v. 6.*) is barren, and profiteth nothing to Salvation; for Faith without Works is dead, says St. James ii. 14, 17, 20. But to the good Works of a justified Christian, who is now made a living Member of Jesus Christ, and is engrafted in him, and receives continually from him the heavenly Influence of his Grace, which goes before, accompanies, and follows all the Good he does; and makes it pleasing and acceptable to God; the Reward of eternal Life is frequently promised, in the Word of God: as it is also to the patient suffering of Crosses and Afflictions, for the Love of God; of which S. Paul says (*2 Cor. iv. 17.*) *our light Affliction, which is but for a Moment, WORKETH for us a far more exceeding and eternal Weight of Glory.* Hence in the great Process of the last Judgment, (*Matt. xxv. 31, &c.*) the eternal Doom both of the Sheep and of the Goats, will be decided by their Works; particularly by the Works of Mercy and Charity: and the Kingdom of Heaven will be given, as a Reward, to those who have been diligent in good Works: whilst those who have neglected good Works, shall be sentenced to everlasting Fire, for the Omission of them; and not for their Want of Faith. See also *Matt. v. 12. x. 42. xvi. 27. 2 Cor. v. 10. Heb. xi. 26. Rev. xx. 12, 13. xxii. 12.*

XIX. Neither divine Grace, nor Predestination unto good, ever lays Man's Free-will under any such absolute Necessity of choosing that which is good, as to take away from him the Power of doing Evil: For, as we know, both from the Word of God, (*Matt. xxiv. 37. Acts vii. 51, &c. &c.*)
and

and from daily Experience, Thousands resist the strongest Graces of God, *who wills that all Men should be saved, and should come to the Knowledge of the Truth*, (1 Tim. ii. 4.) Thousands receive his Grace in vain, (2 Cor. iv. 1.) to their own eternal Perdition.

XX. God does not predestinate any one, or incite any one, to the Evil of Sin, (*James i. 13.*) *Every good Gift, and every perfect Gift, cometh down from him*, (ver. 17.) but of the Evil of Sin he can by no Means be the Author, it has an infinite Repugnance to his Sanctity; and as we learn from his Word, 'tis always an Abomination to him. And as God's infinite Sanctity cannot predestinate any one to *sin*, so neither can his infinite Goodness or Justice predestinate any one to *Hell*, except it be in consequence of the foresight of deadly Sin unrepented of, and unforgiven. For nothing can be more irreconcilable with the Nature and Attributes of God, his Wisdom, his Justice, his Holiness, his Mercy, his Goodness, &c. as represented in the holy Scriptures, and as contained in the very Idea of a God, infinite in all Perfections, than that blasphemous Notion of *Calvin*, adopted, as 'tis said, by some of the modern Sectaries, *that God has created a great Part of Mankind on Purpose to damn them*, without any previous Foresight of their Sins, or Prevarications. So that whosoever advances, or maintains any such monstrous Tenet as this, whatever Cloathing he may affect to put on, is easily discovered and convicted, to be a Blasphemer, and consequently a *false Prophet*, a *ravening Wolf*, a *Thief*, a *Robber*, and a *Murderer*, who comes not to feed, but to destroy the Sheep; and therefore, he must be carefully shunned and avoided by all Christian People.



A

TABLE of the CONTENTS.

SECTION I.

THE Methodists are not the People of God :
they are not true Gospel Christians : nor is
their new-raised Society the true Church of
Christ, or any part of it. page 3

SECT. II.

The Methodist Teachers are not the true Ministers
of Christ : nor are they called, or sent by him. p. 6

SECT. III.

The Methodist Teachers have not the Marks by
which the Scriptures would have us to know the
true Ministers of Christ ; nor do their Fruits any
ways resemble those of the first Teachers of
Christianity. p. 9

S E C -

S E C T. IV.

The Methodists Rule of Faith is not the Rule of true Christian Faith. p. 13

S E C T. V.

The Methodists pretended Assurance of their own Justification, and their eternal Salvation, is no true Christian Faith; but a mere Illusion and a groundless Presumption. p. 16

S E C T. VI.

The true Scripture Doctrine concerning Justification. p. 22

An Abstract of the Contents of this Section.

- I. The Fall and Corruption of Man, by the Sin of the first *Adam*. *Rom. v. &c.*
- II. The Redemption and Restoration of Man, by the second *Adam*, *Jesus Christ*, the Son of God. *Ibid.* Who died for us all, *2 Cor. v. 14, 15. 1 Tim. ii. 4, 5, 6. 1 John ii. 2.*
- III. The Death of *Christ*, (though endured for all) does not effectually bring all to be saved: but only such as are made his Children, by being *born again of Water and the Holy Spirit*, *John iii. 5.* and thus are translated from the Power of *Darkness*

ness into the Kingdom of God's beloved Son, &c.
Colof. i. 13.

IV. This Translation from Sin to Justice, is called *Justification*; the first step to which, in the Adult, is *Faith*; without which no one can either be justified, or saved: *Heb. xi. 6. Rom. iii. &c.*

V. This *Faith*, in order to *Justification*, must take along with it also Hope, Love, Repentance, and the Use of the Sacraments, at least the Desire of the Sacrament of Baptism, with a firm Purpose of a new Life, and of keeping all the Commandments: for no Man can be justified, where any Part of this Disposition is wanting.

VI. No *Works*, which go before Faith, can have any Influence on our *Justification*: nor can we make any one Step towards our *Justification*, but with the Help of God's free Grace: nor can we merit this Justification, either by Faith, or by any thing that we can do, before we are justified. *Rom. iii. 24, &c.*

VII. The *Faith*, which the Scripture insists upon as necessary to Justification, does not consist in a *confident Assurance* (excluding all Manner of Doubt or Fear) of our being justified: but only in a firm Belief of all that God has any ways revealed, or promised; as coming from the sovereign Truth: particularly with regard to our Redemption, through *Jesus Christ*; and the Mercy, Grace,

Grace, and Salvation, which is offered us through him. *Rom. ii. Gal. iii. Heb. xi. &c.*

VIII. The Christian's Justification is not a mere Imputation of the Justice of *Christ* : but an interior Sanctification, and Renovation of the inward Man, by the *Love of God being shed abroad in our Hearts by the Holy Ghost, which is given to us.* *Rom. v. 5.* all this being merited for us by *Jesus Christ*.

IX. The justified Christian is enabled, by divine Grace, to advance daily more and more, in Justice and Sanctity ; so as to be still more and more *justified* and *sanctified* : and thus he is said by St. *James* to be *justified by Works* ; not such Works as go before *Faith*, but such as follow it.

X. The justified Christian, who at present *stands by Faith*, must *not be high-minded, but fear*, lest otherwise he *fall* from this Justice, as many have done; and fall in such Manner, as to rise no more, but to be cut off for ever. *Rom. xi. 20, 21, 22. 1 Cor. x. 12.* so that no one, without a special Revelation, can be absolutely certain, either of his eternal Election, or his final Perseverance.

XI. The justified Christian is not excused from keeping the Commandments, which to him are made easy by Grace. The Breach of any of them by wilful Sin, can never stand with Christian Justice, or with the Love of God, or with the Salvation of the Soul. *Matt. xix. 17. John xiv. 23. 1 John ii. 4. chap. v. 3.*

XII. All

XII. All deadly Sins, by the repeated Testimonies of the Word of God, exclude as many as are guilty of them from any share in the Kingdom of God. 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21. Rev. xxi. 8.

XIII. Amongst the deadly Sins, inconsistent with Christian Justice, Grace and Salvation, the Word of God reckons *Heresy* and *Schism*, (Gal. v. 20. Rom. xvi. 17, 18. Tit. iii. 10, 11.) the Guilt of which, with the dreadful Consequences of it, may justly be apprehended by the Authors and Followers of any new Sect in Religion.

XIV. Although no deadly Sin can be consistent with Justice, Grace and Salvation; yet the Just during this mortal Life, are never wholly exempt from Sin; that is, from lesser Faults and Imperfections, (*James* iii. 2. 1 *John* i. 8.) for which we daily beg Forgiveness in the Lord's Prayer. Neither are they exempt from experiencing in themselves, the Conflict of the Flesh against the Spirit, in the irregular Motions of Passion or Lust: but these as long as they give no Consent to them, are no Sins. See *Rom.* viii. 11, &c. &c.

XV. The Christian, who has fallen from Justice and Grace by deadly Sin, may, nevertheless, with the prodigal Child, return to his Father, with the Dispositions of a true Penitent, and be again justified; receiving from him the Remission of his Sins, by an *Absolution* given in his Name, and

and by his Commission. *Matt.* xvi. 19. xviii. 18.
John xx. 21, 22, 23.

XVI. Man's *Free-will*, though it can do nothing towards his Justification or Salvation, except it be prevented and assisted by God's Grace, is not therefore quite dead, or extinguished; nor is it altogether *idle*, but concurs by giving its free Consent to Grace, and works together with God's Grace; yet so as to follow it, and not to go before it.

XVII. The justified Christian must then labour, by a Correspondence with divine Grace, to abound in all *good Works*; assuring himself that such *Labour as this is not in vain*, but will entitle him, by virtue of the Promise of our great Master, to his Wages, even to the *Crown of Righteousness*, the happy Reward of eternal Life. See *1 Cor.* xv. 58. *Heb.* vi. 10. *2 Tim.* iv. 8, &c.

XVIII. Eternal Life (no where promised, in the Scriptures, to *Faith*) is often promised to the *good Works* of the Just; to their patient Sufferings; and to their Perseverance in good. And at the last Day all are to be judged according to their Works. See *Matt.* xxv. &c.

XIX. The Grace of God, or his Predestination, never determines any Man, in such Manner to the Choice of Good, as to take away from him the Power of choosing Evil,

XX. Neither

XX. Neither does God predestinate, or determine any Man to the Evil of Sin, or decree Damnation for any Man, but upon the Foresight of deadly Sin, unrepented of, and unforgiven. It would be the Height of Blasphemy, to charge God with any such Proceedings, so inconsistent with all his divine Attributes.



10 JAN 66
F I N I S.

XXI. The Grace of God, or his Predestination, never determines any Man, in such Manner as the Grace of God, as to take away from him the Power of choosing.

XXII. Neither

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